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## Extracts.

**IN CHEO QUIES.**  
 "That shall have rest in heaven!" My weary soul  
 Upon the golden promise settles;  
 And all its waiting fall and waiting close  
 The prospect closes.

Here, there in labour from the moon till night,  
 And aures crowd in when told are finished;  
 My burden press me not beyond the light  
 And undiminished.

Labour and sorrow are the doom of earth,  
 And labour's sweet fruit is sorrow;  
 I bear a heavy heart-burden, my dear,  
 And sigh—To-morrow!

"In cheo quies!" Oh upon my stress,  
 Take comfort, sleep, and rest enough;  
 As if these sleepers need of sweeter  
 Some loving angel.

I think, indeed, it is an angel's sign,  
 Who, singing, makes my soul the lighter;  
 And with the gleam of his shining wings  
 My way grows bright.

When I am spent with tears, rest will be sweet;  
 The greater sleepers need of sweeter  
 God's love enchains my soul and rest to meet—  
 In heaven's complacence.

Nor will I vex my heart and heaven with care,  
 How far my heart, or sight, is;  
 While this dear sorrow breaks upon my prayer—  
 In cheo quies.

**THE GENERAL WORRY.**  
 Things are pretty well balanced in this  
 world, so far as taking comfort goes, high or  
 low, all have their tribulations. Riches are  
 no more a protection, and poverty is no  
 more a curse. Worry is everywhere. Poor men  
 worry because the bread won't rise, or the  
 stove won't draw, or the clothes-line  
 breaks, or the milk-burns, or the pane of  
 glass is mended with putty, or they can't  
 afford to hire help. Rich men worry  
 because the prospect is dark, or the  
 latest pattern, or because somebody  
 finds out how a party dress is trimmed  
 before the party happens, or because their help  
 serves them, breaks up tea-sessions, spoils  
 dinner, gets drunk, and cuts up sheets into  
 underclothes. Causes vary but worry averages  
 about the same. The scale of misery is  
 different on maps, but places remain just  
 as far apart, and so do humanity and content.

**A NOVEL TIME-PIECE.**  
 A sun-dial that strikes the hours has lately  
 been invented and constructed by the Abbe  
 Allegret. It is simply a modification of what  
 is known as the solar counter for registering  
 the times at which the sun shines or is obscured.  
 To effect this these are two balls,  
 one black and the other yellow, fixed at opposite  
 ends of a lever sustained by a central pivot.  
 When the sun shines the black ball  
 absorbs more heat than the yellow one, and  
 the vapor of a liquid contained in the former  
 is elevated to a higher temperature than in  
 the latter. As the result, the vapor leaves  
 the one ball, and, being condensed  
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**A FRIENDLY "TIP."**  
 "A fool and his money are soon parted, is  
 an old saw, and it is in a high degree ap-  
 plicable to the inexperienced speculator who  
 operates in the markets on a friendly 'tip.'  
 It is marvellous to think how many persons  
 daily and hourly are misled by the same  
 snare and delusion. If a man, who starts off  
 in an excited state to instruct his broker in  
 consequence of having received the 'tip' to  
 buy a certain stock, pauses for a moment to  
 reflect, he can hardly fail to doubt the  
 disinterestedness of the communication.  
 Take an example. In the first place a  
 man who gives a 'tip' to another to buy  
 some of a certain stock, must have some  
 motive for so doing. No human being wanders  
 about with what he makes out to be  
 valuable information to distribute for  
 among his friends. One might as well expect  
 the girl who sells oranges, combs, un-  
 der-bellies, and collar studs, in Lombard-  
 street, to give them away for nothing, as ex-  
 pect to obtain disinterested and genuine  
 'tips' from some wandering philanthropist.  
 Such a person was never heard of and never  
 will be. If a man gives the 'tip' to buy a  
 certain stock, it is because he wants to see  
 that stock at other people's expense, and that  
 is not what is generally understood by philan-  
 thropy. The system of sending the 'tip' to  
 buy or sell has become general in all markets,  
 and it is certain that a vast deal of mis-  
 chief is done by it. The common practice is  
 for a number of persons to band together, and  
 put the price of a certain article or stock  
 going up, by buying a large quantity and making  
 a noise. When the higher price has been  
 maintained for some little time, so that it  
 meets the public eye in price-currents, the  
 process of putting the public in is commenced.  
 When this benevolent operation has been  
 sufficiently worked and the 'tip' has been  
 administered to a number of poor dupes,  
 the price is let down, and the dupes who  
 have advised their friends to buy, be-  
 gin to sell and deliberately rob them, in  
 return for the misplaced confidence. There is  
 a distinction between the qualified and  
 the unqualified 'tip.' One man is a  
 shade more honest than another, and does  
 not exactly wish to charge his conscience with  
 regard to a certain event. He merely sug-  
 gests on general grounds that such a stock is  
 going up. If he can get the person to whom  
 the suggestion is made to act on such gen-  
 eral advice, he achieves his purpose without  
 exposing himself to be saddled with direct  
 responsibility in case the result should be  
 unfavourable. There are numbers of such  
 persons who daily administer 'tips' not  
 only to their friends, but to strangers who  
 will not trouble themselves to go  
 any further to obtain any confirmation.  
 Such an important communication coming  
 from credited quarters, is of course looked  
 upon as a valuable secret to be acted on  
 silently and immediately. The unqualified  
 'tip' comes from the individual who intends  
 from the first to drive his horse full of steam  
 into the town, at a certain without too  
 much parrying at the gates. He assumes  
 an optimism of manner, and displays such a  
 degree of confidence as shall override any  
 rising objection, gets a promise to act on his  
 advice, and passes on before the person to be  
 made a tool of has time, or can summon  
 courage, absolutely to refuse. Then there  
 are 'tips,' given by specialists, which  
 is a more elaborate affair. The extent  
 of the increased area over which it is  
 intended to operate depends upon the  
 magnitude of the amount to be unloaded,  
 the quality of the security, and the necessity  
 for reaching a certain class of individuals. A  
 vast deal of the rubbish that is shot away  
 from the great financial centres is carefully  
 and eagerly laid hold of by cleverness, and  
 teachers male and female. As a rule, these  
 good people seldom pause to reflect that what  
 is so sedulously brought under their notice  
 in their rural retirements, is almost sure to lack  
 a market anywhere else. It is all likely that  
 so much trouble would be taken to recom-  
 mend investments to people, by means of  
 prospectuses, and by the contents of the  
 statements contained in such prospectuses  
 were really as true as they profess to be."

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**ORANGES.**  
 There are six principal varieties of sweet  
 oranges cultivated in the Azores. The com-  
 mon one is of middle size, slightly acid, and  
 very sweet-scented. The skin is thin, and  
 adheres well to the fruit, becoming a little  
 thicker towards the end of the season. The  
 colour is more aromatic than the preceding  
 one, and also more acid. This tree is  
 rarely loaded with fruit. Under the name  
 of the Silver Orange is designated a much  
 smaller one, with very firm flesh, extremely  
 fine skin, and a greenish yellow colour. The  
 Seleto, or choice orange, is large, of fine  
 flavour, little acidity, and of a deep  
 yellow colour. It has scarcely any pipe, and  
 does not ripen until April, which gives it a  
 higher value. The Ombigo is flatter, and  
 sweet, while it furnishes the largest crop of  
 all. Finally comes the Mandarin, which  
 differs little from the same variety grown in  
 Malta.—*Cassell's Magazine.*

**DISAPPEARANCE OF THE OLD  
 MAIDS.**  
 There is growing up in England a  
 large class of women who do not marry,  
 but who apparently wish not to marry.  
 They deliberately devote them-  
 selves to literature, to teaching, to some  
 trade, generally an artistic one, at any rate  
 to some occupation that gives a livelihood  
 and tends to culture, and that they choose  
 for life. The marrying instinct seems  
 dead, or rather never to have been  
 born in them. I have known at least one  
 such person in this country. They do not  
 seem to be thought of as out of place;  
 but on the contrary, they move in  
 fit places in the great social organ-  
 ism, easily and naturally, and are accepted  
 with regard to the late article in one of the  
 leading papers of our own country remarked  
 that an almost entire change had taken place  
 in this country, in current speech concerning  
 unmarried women who were past 30;  
 that whereas, twenty years ago, and  
 always before, they were called 'old  
 maids,' and the phrase was a term of re-  
 proach, now it was rarely if ever used, and  
 the reproach which used to be cast upon such  
 persons has almost entirely passed away.—  
*Woman's Journal.*